

# The Inquirer

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LONDON, SATURDAY, JULY 12, 1913.

[ONE PENNY.

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## OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

## SUNDAY, July 13.

## LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.  
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. Dr. CRESSEY.  
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.  
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, Ph.D.  
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. SAMUEL A. ELIOT, D.D., of Boston, U.S.A.; 3.15, Annual Children's Flower Service, address by Dr. ELIOT; 7, Rev. H. E. B. SPEIGHT, M.A.  
 Finchley, Granville-road, Ballards-lane, 11, Rev. Dr. F. W. G. FOAT; 6.30, Rev. Dr. U. G. B. PIERCE, of Washington, U.S.A.  
 Forest Gate, Upton-lane, 11, Mr. FRED COTTIER; 6.30, Mr. STANLEY MOSSOP.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.  
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. E. R. GRIFFIN, of Montreal.  
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. L. WALTER MASON, D.D., of Pittsburgh, U.S.A.  
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.  
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.  
 Kentish Town, Clarence-road, N.W., 11 and 6.30, Rev. T. J. HORNER, of Attleboro', Mass.  
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.  
 Leytonstone, 632, High-road, 6.30, Mr. A. STEPHEN NOEL.  
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.  
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.  
 Peckham, Avondale-road, 11 and 6.30, Rev. DOUGLAS W. ROBSON, B.D.  
 Richmond, Free Church, Ormond-road, 11.15. No evening service.  
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.  
 Stratford Unitarian Church, 11, Mr. STANLEY MOSSOP; 6.30, Mr. A. J. HEALE.  
 University Hall, Gordon-square, W.C., 11.15, Rev. D. W. H. MCGLAUFLIN; 7.0, Rev. W. D. SIMONDS.  
 Wandsworth Unitarian Christian Church, East Hill, 11, Rev. M. D. SHUTTER, D.D.; 7.0, Rev. W. G. TARRANT, B.A.  
 Winbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.  
 Wood Green Unity Church, 11 and 7, Rev. HENRY CARLTON PARKER, of Woburn, Mass., U.S.A.  
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. H. M. BROCKWAY.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.  
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.  
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.  
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN.

BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.  
 BOLTON, Halliwall-road Free Church, 10.45 and 6.30, Rev. J. ISLAN JONES, M.A.  
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.  
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.  
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. G. WARD.  
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.  
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.  
 {DEAN ROW, 10.45 and  
 {STYAL, 6.30, Rev. E. A. VOYSEY, M.A.  
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.  
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.  
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.  
 GEE CROSS, 11 and 6.30, Rev. F. HEMING VAUGHAN.  
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.  
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.  
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.  
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. D. B. FRASER.  
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.  
 LEWES, Westgate Chapel, 11 and 6.30, Rev. W. H. DRUMMOND.  
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.  
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.  
 LIVERPOOL, Hope-Street Church, 11 and 6.30, Rev. H. D. ROBERTS.  
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. E. S. RUSSELL, B.A.  
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.  
 MANCHESTER, Cross-street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.  
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER.  
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.  
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.  
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.  
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.  
 OXFORD, Manchester College, 11.30, Rev. Dr. SULLIVAN (New York).  
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.  
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.  
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.  
 SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, M.A.; 6.30, Rev. W. J. POND.  
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.  
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS.  
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.  
 TORQUAY, Unity Church, Montpelier-road, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.  
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.  
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

## CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

## MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIRE, M.A.

## VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

## BIRTH.

WHITAKER.—On July 8, at 21, Parsonage-road, Withington, to the Rev. W. and Mrs. Whitaker, a daughter.

## MARRIAGE.

LEGGATT—HASLAM.—On July 2, at Bank-street Chapel, Bolton, by the Rev. J. H. Weatherall, M.A., William, son of Mr. J. T. Leggatt, of Gravesend, Kent, to Mildred Heywood, younger daughter of Mr. William Haslam, of White Bank, Bolton.

## DEATHS.

ADDISON.—On July 5, at Gargrave Lodge, Penwortham, Elizabeth Prescott Addison, daughter of the late Margaret Seward. No flowers, by request.

SHAWCROSS.—On July 4, at 13, Carlton House-terrace, after three days' illness, Clara Isabella, second daughter of the late Francis Shawcross, of Worsley. She was for 14 years the trusted private secretary of Lady Durning Lawrence.

WINSER.—On July 7, at Ratsberry, Tenterden, Kent, Albert Winsor, aged 82 years.

**THE HUMANITARIAN HOLIDAY RECREATIVE PARTY** and Food Reform Summer School (which gave such unqualified satisfaction and pleasure to all who attended it last year) will be repeated this year. For this purpose a Boarding School with 70 beds has been taken from August 2 to September 16. The house stands in its own grounds, overlooking a beautifully wooded park near sea.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.



# THE INQUIRER.

*A Journal of Liberal Religion, Literature, and Social Progress.*

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*\*\* All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

### NOTES OF THE WEEK.

At the closing meeting of the International Congress for the Suppression of the White Slave Traffic held in London last week Mr. Coote read a message from the President of the United State in the following terms :—

“ I offer my best wishes for the success of the fifth International Congress for the Suppression of the White Slave Traffic in their deliberations, which will meet with hearty sympathy in the United States, where, sustained by public sentiment, stringent laws, Federal and State, designed to suppress this evil, are vigorously enforced.”

\* \* \*

At the same meeting Lady Tullibardine went to the root of the matter in its personal aspects, apart from questions of law and administration, when she said that the great moral change which had to be made was from a double standard to a single standard for both men and women. So long as the chief motives with many women and girls in all stations of life were, as they too often were, love of admiration, excitement, and amusement, and dislike of work, so long were those women and girls making it harder for the men whom they met in daily life to fight this hard and great battle, and so long were they weakening themselves against the hour when temptation might assail them. Healthy recreation, wholesome interests, and, best of all, joint work in any great cause, created such an atmosphere that self and self-consciousness disappeared, friendship and mutual respect took their place, and if a more exalted passion followed it rested on a noble and enduring basis.

CANON RAWNSLEY has performed a much needed public service by writing the article on “ The Child and the Cinematograph Show,” which appears in the July number of the *Hibbert Journal*. His robust attack upon many of the evils of the Picture Palace has been met by weak denials and apologies from those interested in the trade ; but they amount to little more than the familiar statement that after all things are not so bad, and that the proprietors may be trusted to do all that is needed without any fussy interference. The truth of the matter is that new and exciting forms of public amusement, especially when a vast amount of money is at stake, need to be watched very carefully. Canon Rawnsley cites numerous cases where pictures of a horrifying or criminal tendency have been exhibited to crowded audiences of children. The fact that attendance at cinematograph shows has become a new form of excuse for juvenile crime is one of the alarming facts to which he calls public attention.

\* \* \*

CANON RAWNSLEY illustrates the kind of censorship and control which he thinks are necessary, by citing the action which has been taken in the matter by the Liverpool magistrates in consultation with the Director of Education. They have adopted a much more thorough system of supervision, and now require each licensee to submit his weekly programme of films to the superintendent of police. “ But their chief anxiety was on behalf of the scholar at the elementary school, and they determined that henceforth children under fourteen years of age should not be allowed to enter or to be on licensed premises after the hour of 6.30 p.m., unless accompanied by parents or guardians. They also decreed that in the event of any department of an elementary school situated within a radius of a quarter of a mile being closed by reason of the

prevalence of any infectious disease, the justices might, for such periods as they think fit, direct the licensee to exclude from the licensed premises all children under the age of fourteen years. With regard to the evening performance, where children were admitted for 2d. or less, they determined that only such films as were specially suitable for children should be exhibited.” We are glad to learn that Middlesbrough and Carlisle have followed the excellent example of Liverpool and adopted similar regulations.

\* \* \*

MRS. BARNETT has made some interesting suggestions about the form which any public memorial to Canon Barnett should take. What she says is not only an expression of the animating ideals of Canon Barnett’s own life, but a reminder of the need of the particular forms of effort and service which she describes in the life of the community. One of the things which he deprecated, because it did so little to generate personal sacrificing service for others, was, she tells us, “ the using of sacred sorrow to pay off charitable debts, or to relieve workers from life-producing effort by endowments, or to establish funds which, as time marches, must cumber the ground and hinder growth, or to erect big memorial statues, or to buttress failing philanthropic societies which had been pioneers in their time, but which the State must, sooner or later, undertake by the aid of ‘ the cheerful taxpayer.’ ”

\* \* \*

COMING to positive schemes, Mrs. Barnett continues :—  
“ He, believing in, and working with passionate patience for, education, would welcome scholarships from elementary schools to his beloved Oxford, or the power to make possible ‘ sympathetic university teaching in great centres of industry,’ or the opportunity to show a model secondary school, or the adoption of fresh methods



which, to use his own words, 'would create in man a desire for fulness of life.'

"He, caring so subtly for beauty and so reverently for nature, would welcome 'the erection of mosaics—copies of great pictures—in the fronts of hospitals and public buildings, suggesting thoughts and hopes to passers-by'; or the service of those who would show the ignorant, or the young, how to visit historic buildings (the Abbey), picture galleries, concerts, or places of interest, and how to enjoy the wonders of the country; or the provision of open spaces, large and beautiful enough to enable man to 'be still and commune with God,' or small free gardens 'in every neighbourhood, both for children's play and their elders' rest.'

"He, holding with a deep quietness the faith in God, which was the secret of his meek might, would welcome, as he wrote more than twenty years ago, the payment of 'the expenses of special services, lectures, and oratorios, by which some may be helped to worship whose higher life is now often a buried life,' or the addition 'to the churches of the poor of the help to devotion revealed by modern thought and culture, putting in a worthier setting the words and forms by which the poor are to get nearer to God.'"

\* \* \*

THE Weekly Rest Day Bill, which was introduced into the House of Commons on Wednesday, is a non-party measure based on "the immemorial statutory rights of workers in all classes of the community to the enjoyment of Sunday rest." Undoubtedly, Sunday labour has grown enormously in recent years, and industrial processes which can only be discontinued at great financial loss are only one side of the problem, nor do they present the greatest difficulties. The revolution of Sunday habits, especially in London, means that a large army of workers is employed in connection with public conveyance, in circulating Sunday newspapers, in restaurants, and in trades like tobacco and fruit-selling. It is impossible to touch any of these without coming into conflict with public demand. The life of a great community cannot be brought to a standstill on Sunday, though the absence of any postal delivery in London is an illustration of the comfort and ease with which we can do without things, which are regarded elsewhere almost as a necessity of life. What we can and ought to insist upon is that commercial undertakings like railways and omnibuses must not be allowed to do seven days' work and make a seven days' profit with a six days' staff. This is being done to a large extent at the present time, to the permanent injury of the men employed, who are cruelly overworked and robbed of the leisure to which they are justly entitled.

## COMPARATIVE RELIGION.

COMPARATIVE Religion is one of the youngest of the sciences, but already numerous scholars are devoted to its advancement, and they are able to claim with some justice that not even the most daring forms of German criticism have had such a revolutionary effect upon religious thought. It has now become possible to condense the results of its chief lines of investigation into popular hand-books, and the simultaneous appearance of Dr. CARPENTER's volume in the Home University Library and that of Dr. JEVONS in the Cambridge Manuals is an event full of suggestion and significance, of good or evil omen according to the religious tastes and prepossessions of the reader. Of the two Dr. CARPENTER's is much the richest in detail. Even the careless sampler of books will carry away from its crowded pages a startling impression of the vastness and intricacy of the subject. We wander through dense primæval forests, in which the author himself has been an intrepid pathfinder. We watch strange rites of initiation and sacrifice, which present to the unskilled observer few points of contact with his own need and experience. We feel that we must learn a new vocabulary of proper names as these Spirits and Gods pass before us in almost endless procession. Dr. CARPENTER has displayed all his well-known skill in the arrangement of his material; but he has tried to give us a little too much out of his rich stores of learning in a short space. The book is hardly a popular introduction for the beginner or the general reader. It is highly condensed knowledge, which those who know most will appreciate best.

Within the sphere of traditional Christianity the influence of the study of Comparative Religion has been diffused rather than direct. But it has been all the more powerful for this very reason. It has not indulged in frontal attacks upon

Comparative Religion. By J. Estlin Carpenter, D.Litt. London: Williams & Norgate. 1s. net.

Comparative Religion. By F. B. Jevons, Litt.D. Cambridge, at the University Press. 1s. net.

the inhibitions of dogma and prejudice; it has quietly sapped their foundations. And it has been able to do this all the more thoroughly, because its work has been carried on in almost entire independence of the special range of subjects which are monopolised and controlled by theologians. Dr. CARPENTER himself is one of the few brilliant exceptions to this statement. Even now, if we may use a bold metaphor, he is a Saul among the anthropological prophets. Scholars like MAX MÜLLER, Professor TYLOR, Dr. FRAZER and Dr. FARNELL have had no official connection with the religious controversies and doctrinal rivalries of the day. They have pursued their own studies in quietness, without the risk of a heresy hunt or the imperious demand that they must teach nothing which conflicts with traditional sentiment and belief. For the most part official theology has left them severely alone, being too much pre-occupied with its own guerilla warfare against critical heresies to notice the spiritual revolution in progress beyond its own borders. By imperceptible degrees the new knowledge has permeated the very air which men breathe. Old prejudices have crumbled away, and wider and more intelligent sympathies have taken their place. Religion everywhere is viewed with a new respect, and all the ways in which men have felt after God blend with the mystery of our own need as part of a common human desire for reconciliation and peace. With all this our theology has a most intimate concern. It has to interpret its deeper meaning. It must learn to control and use it in the interests of practical religion. But it can take no credit for it. It is a triumph of lay scholarship.

We venture, however, to point out that Comparative Religion cannot remain in this position of scientific isolation, which has been of such great benefit to it in its early stages. We are bound, as its very name suggests, to make its carefully tabulated evidence the basis of comparison and then to pass on to judgments of value. Many a novice in the study has been bewildered by the wealth of new knowledge which it has revealed to him, and has yielded far too readily to the feeling that Christian faith has lost something of its distinctiveness and of its supreme value for himself. Or the predominant interest in the religion of uncivilised peoples has betrayed him into the fatal error of interpreting the higher by the lower, an error



which some writers of conspicuous scientific attainments have done little to discourage. The close alliance with anthropology, as exemplified in books like TYLOR'S "Primitive Culture," and FRAZER'S "Golden Bough," has led to a good many faults of emphasis, which must be corrected if Comparative Religion is to help and enrich the faith of ordinary men, and not to lead them captive to intellectual crudities and spiritual delusions. Even Dr. CARPENTER'S admirable book seems to us to linger too long among what he calls the religions of the "lower culture." The company of savages even in their most fantastic moods is interesting to the curious mind, but they have little to tell us about the meaning of our religion. All the books that have been written about the origin of sacrifice fail to explain one syllable of the redemptive mystery of the Cross of Christ, for the simple reason that they begin at the wrong end. We do not go to the chattering of monkeys in order to gain a deeper understanding of the Dialogues of Plato; nor do we affirm that the rude scribbles of the cave-dweller are the needful commentary upon a portrait by Velasquez. Why should we reverse the process in religion, and expect to gather grapes of thorns and figs of thistles? The truth is, however we may explain it, that the instant we step outside the museum into the broad highways of real life, religions are not all of equal interest and value, nor do they yield equivalent forms of goodness and truth. When we affirm that Christianity is the highest religion known to men, and the one which we ought to wish to prevail in all the world, we are not guilty of bigotry or obscurantism; we are simply accepting what seem to us the plain facts alike of scientific observation and of inward experience. No man who is at heart a Christian can keep an open mind about it, or live with the mental reservation that he may wake up any morning to find himself mistaken. Every act of spiritual surrender has something about it that is absolute and final. The study of religion in all its chequered forms has done much to enrich our sympathies and to develop our powers of spiritual insight and understanding, but Christianity has lost nothing of its sovereign claim for the utmost of which we are capable in loyalty and love. Nor, if we are faithful, will it seem to us within the bounds of possibility that the mere progress of research can diminish its value or make it reasonable to try to explain it by anything lower than itself.

## THE CONFERENCE OF SOCIAL SERVICE UNIONS.

THE Interdenominational Conference of Social Service Unions has been an even greater success this year than it was last. The attendance was larger, the interest and enthusiasm as quick and strong, while the active co-operation of men like the Bishop of LICHFIELD, Canon SCOTT HOLLAND, Principal CARPENTER, Mr. WICKSTEED, and Mr. LLOYD THOMAS has given to the discussions a breadth of intellectual interest and a genuine catholicity of temper. The report of the proceedings, which appears in another column, reveals the deep bonds of fellowship which unite men and women engaged in a common crusade against misery and wrong; and this sense of fellowship has extended, as it was bound to do, far beyond the interests and schemes of social reform into the deeper realms of spiritual faith and aspiration. Once again common work has fulfilled itself in common worship.

It is of course easy to pass the criticism that a problem like "Industrial Unrest and the Living Wage," bristling as it does with economic difficulties, is not likely to be solved in the genial atmosphere of a Summer School. It may be said again that the religious mind has a fatal tendency to lose itself in emotional platitudes, when it is face to face with difficulties of business management. But all this is beside the mark. The most careful study of the problem will be of little avail, unless the tragic human side of it is kept continually in view and intellectual hesitation is led captive by the awakened conscience. The Summer School is a generating station of moral force, and many workers must have gained from it the spiritual imagination and the sense of a common purpose, which they need to carry them safely through the arid land of statistics and technical investigation.

It is also competent for all high-minded and unselfish men and women to say that the problem exists, that it is terribly urgent, and that some juster way of distributing and using the world's wealth must be found, if civilisation is not to proclaim its bankruptcy, and religion to renounce all connection with practical affairs. To force people to realise that this is so, to make them restless and unhappy about it in the midst of their own wealth and enjoyment, is in itself no small contribution to

the solution for which we are seeking. One thing is perfectly clear, namely, that the present grotesque anomalies of poverty and wealth do not represent any just and holy purpose of God for mankind. At one end souls lose all sense of the zest of living in the midst of possessions which they cannot use. At the other end men and women toil and starve in a land of plenty. It is for the man of Christian faith at least as much as the economist to find a way out; for there can be no way out, until we conquer some of our practical atheism and are brave enough to tread it.

## LIFE, RELIGION & AFFAIRS.

### PROTESTANTISM AND THE MODERN WORLD.

To Professor Troeltsch we already owe perhaps the fairest and most illuminating historical study of Protestantism ever written, in his admirable contribution to *Die Kultur der Gegenwart*. This little book, in which the famous Heidelberg professor discusses the part played by Protestantism in shaping the modern world, is a pendant to that study. It may be said at once that Professor Troeltsch's admirable historical sagacity and thoroughness have led him to form conclusions which will seem to most of us almost revolutionary, so far removed are they from the loose generalisations in which we ordinarily indulge when attempting to estimate the civilising influences of Protestantism.

What is needed here, and what Professor Troeltsch has given us, is rigorous historical analysis and definition. Nothing can be more salutary for us than his reminder of the fundamental distinction between the propagandist and the scientific uses of history. There may be behind both an equal competence of historical learning, but the difference of aim produces of necessity a difference in the resulting historical presentation. The man who uses history with a view to immediate action on and volition in the contemporary world inevitably forms an ideal general conception which will fit in with his purpose, and to which he almost unconsciously accommodates the historical facts by an instinct of selective emphasis. The general conception which will alone satisfy the scientific historian must do justice to the totality of the facts in the proportions which they possessed for the minds of their agents. Nowhere is the contrast between the results obtained by applying these two types of historical interest more apparent and more startling than in the study of the relations between Protestantism and the modern world. The conception of Protestantism arrived at in the two cases is wholly different. In the one case we have modern

Protestantism and Progress. By Ernst Troeltsch. Translated by W. Montgomery B.D. London: Williams & Norgate, 4s. net.



Protestantism, which is itself largely the product of the modern world, read back into and confused with the primitive Protestantism from which it is in fact sharply distinguished. In the other we have the historically faithful picture of primitive Protestantism in its actual distinction alike from the mediæval Catholicism which preceded it, and from modern religion.

But even primitive Protestantism is not a simple and self-consistent unity. It is necessary, in attempting to assess the value of its influence upon later history, to take account not only of the difference of character and effect in its two outstanding forms, Lutheranism and Calvinism, but also of the various subsidiary religious movements which accompanied these two, and which they stoutly opposed. It is in these subsidiary movements, the humanistic Christianity of the Renaissance, the Baptist sects, and the individualist spiritualistic mysticism which flourished on the confines both of Protestantism and of Catholicism, that Professor Troeltsch discovers the really fruitful germs of modern religious conception and attitude. As for Lutheranism or Calvinism, he holds that their influence was indirect and unconscious, that such influence as can in fact be traced to them was in the main produced against their will, that indeed they still consciously resist and disown tendencies to which they have involuntarily yielded.

Primitive Protestantism, both in its Lutheran and in its Calvinist forms, was not a revolution in either the idea or the concrete form of civilisation, but a religious reformation. It is necessary to remind ourselves of that truism. For religion, as Professor Troeltsch somewhere points out incidentally, is in its essence independent of forms of civilisation. That independence does not mean that religion and civilisation will have no effect upon each other. It means that, however great or little effect they may have upon each other, religion at least exists or develops by reason of a principle peculiar to itself. In so far as it seeks to affect civilisation, it must be by infusing its own principle into its system. In so far as it is affected by it, it is only accidentally and without prejudice to the authentic activity of its own principle. And so, as matter of fact, Protestantism had no immediate interest in civilisation. Its interest was purely religious, and in a strict view concentrated upon the answer to a single question, the question as to how assurance of salvation is procured. That question was common to the Christian world. Protestantism first appeared in history as a difference in the method of answering it from that which had become traditionally current in the mediæval Church. "Protestantism, instead of pointing to the hierarchic redemptive organisation of the church and its priesthood, and to the *opus operatum* of the sacraments, supported by the will, answers the question by a simple radical and personal decision to believe, which, if it be really made in earnest, can assure itself, once for all, from the Supernatural Divine revelation of the Bible, of the forgiveness of sins in Christ, and which, on the basis of this certainty, produces all the ethical

consequences of reconciliation with God and spiritual union with God."

Beyond this, Protestantism in its two main forms did not go either in intention or in effect. And not only was it thus confined to the religious sphere, but its attitude towards world-order was strictly conservative. It clung jealously to the church civilisation which was the peculiar construction of the Middle Ages. Or rather, the motive of its religious reform was to strengthen the foundations of that civilisation and extend its sway. So accustomed are we to the modern type of secular civilisation growing out of its own independent principle of life, so thoroughly have we learned to accommodate our religious conceptions to it, that it needs a real effort of the imagination even to recall that Middle Age idea of civilisation which early Protestantism sought only to confirm. It was a civilisation whose whole texture was woven out of an objective, immutable, ultimate Divine Revelation. Its politico-social order as expressed in legal institutions shaped and controlled by the law of Nature was but the application in a particular sphere of the Divine Law, the Law of Moses interpreted and developed by the Divinely-constituted and Divinely-guided Church. Economics, learning, art, were all immediately subject to and determined by data furnished by Revelation. The Church as the extension of the Incarnation was the Divine norm as well as the Divine instrument of all institutions within the Christian pale. Church and State were not two rival powers making with each other whatever terms the accidents of effective authority on the one side or the other might determine, but complementary aspects and activities of the one *Corpus Christianum*.

This conception in its fully-developed form Protestantism inherited. It accepted its inheritance not only without questioning its value, but still more with the sense of mission to safeguard and develop its value. In instinctive obedience to that sense of mission it felt itself from the first in acute and irreconcilable conflict with the humanistic spirit of the Renaissance, and equally with the religious individualism of the mystics and with the voluntary religious associations of the sectaries. Directly and consciously, therefore, neither Lutheranism nor Calvinism contributed anything to the formation of the modern world with its independent secular civilisation. Yet indirectly and involuntarily Protestantism, by the mere fact of its existence, did much to procure a result which it did not foresee. For it was itself the weakening of the ecclesiastical idea. The Church in the mediæval sense could only keep its strength by remaining one and undivided. The very fact that three churches issued from the sixteenth century struggle reduced the resisting power of church civilisation as against the dissolving forces which the Renaissance spirit had released. And even if the Reformation had triumphed throughout the Church of the West, even if it had succeeded in imposing its religious conceptions throughout a still undivided Church, it is certain that this Church reconstituted upon the basis of Scripture would have been less able to resist the new forces than the old hierarchical and sacramental Church. In

spite of its own purely objective conception of Revelation, Protestantism had admitted the subjective religious note which was to justify the sectaries and prepare the way for the modern relations of independent and mutual influence, or it might be mutual indifference, between Church and State, religion and civilisation.

It may then, quite generally, be said that the modern secular state, with its independent principle of life, was helped to its triumph, not at all by Protestantism in the forms which its founders, Luther and Calvin, established and regarded as alone legitimate, but by another Protestantism appearing in forms which they anathematised and condemned. Similarly, it was not orthodox Protestantism, but the humanistic learning which it so sternly and vigorously resisted, that gave its charter of independence to the intellect and founded modern science. Even modern religion itself, with its comparative independence of history and its appeal not away from but directly to human nature as the authentic mediator of the Divine, derives not from the primitive orthodox Protestantism, but from the spiritualistic mysticism which it dreaded and still, as in its Ritschlian developments, treats as the enemy. Yet it remains true that, in involuntarily making a breach in that church civilisation which it was its conscious aim to solidify and deepen, Protestantism opened up a way for the triumph of these forces not only in a world which was ready and eager to welcome them but also over its obstinately resistant self.

It is, however, impossible in a brief review to follow Professor Troeltsch in his elaborate and detailed inquiry into the specific religious effects wrought by Lutheranism and Calvinism upon a historical development which they neither foresaw nor desired. The book is packed, all the more by reason of its brevity, with judgments founded on the vast historical knowledge which has gone to the making of its author's *Soziallehren* and controlled by the scientific detachment of one of the greatest and most impartial of European scholars. Professor Troeltsch's pupils have long known the compelling charm of a master in whom a genuine enthusiasm for and insight into the character of the religious fact has proved to be consistent with the most rigorous application of historical method. The conscientious student of this little volume will discover for himself something of the same charm. The casual reader, unless he wishes to be converted into the student with a conscience, may be warned off it at once.

A. L. LILLEY.

### THE LIBERAL MOVEMENT IN THE REFORMED CHURCHES OF FRANCE.

THE Liberal Religious movement in France has many roots in the past and many branches in the present. The first day of the International Congress will be devoted to the exposition of some of its aspects by the most competent authorities. The object of the present



paper is merely to give some information about the way in which religious Liberalism has found a home and secured a right to live in the Reformed Churches.

During the greater part of the eighteenth century, Protestantism in France, like Catholicism in England, could only maintain a precarious and, as it were, a subterranean existence, until in 1787, on the eve of the Revolution, the Edict of Toleration put an end to the fear of actual persecution. After the vicissitudes of the Revolution, a new era began with the new century, when Napoleon's Concordat inaugurated the system of concurrent establishment. All the four Churches then existing in France—Catholic, Reformed, Lutheran and Jewish—were officially placed on an equality and made into national institutions. This system lasted over a century, and was only terminated eight years ago by the separation of the Churches from the state.

For seventy years, from 1802 to 1872, the Reformed Churches, some 700 in number, formed one comprehensive organisation. The church government, as in most communities of the Reformed type, was Presbyterian, the parishes being grouped into a hundred consistories. Self-government was restricted by the connection with the state, but on the other hand that connection did much to prevent intolerant majorities from excluding minorities and to maintain the comprehensive character of the church. In doctrinal matters, though the old Confession of La Rochelle was universally regarded as obsolete and no subscription to a creed was demanded of any one, the prevailing views were more or less "orthodox." But a liberal tendency was well represented throughout the whole period. The influence of such men as Samuel Vincent, F. Fontanès, Reuss, Colani, Schérer, Coquerel, Réville, Steeg, was widespread and powerful, and some of them, by their labours in Biblical criticism, had an influence far beyond the limits of their own country. As at the present time, liberalism was strongest in the south; in Paris and the north generally orthodoxy was supreme.

In 1872 the last national Synod, attended by delegates from all the Reformed Churches, met in Paris. At that Synod the "orthodox" majority voted a new Confession of faith, and attempted to make it binding on all the churches. The wording of this document is significant. It makes no reference to the doctrine of the Trinity, nor even to that of the Deity of Jesus; but in its crucial paragraph it "proclaims the sovereign authority of the Holy Scriptures in matters of faith, and salvation by faith in Jesus Christ, only-begotten Son of God, who died for our offences, and rose again for our justification." As the Liberals were unable to accept this or any other declaration as a compulsory creed, they were excluded from the Synods, which henceforth represented only the orthodox party. The Liberals refrained from convening Synods of their own in the hope that broader counsels might prevail among the majority and that union might be restored. This hope was not fulfilled. After subsisting without organisation of any kind, the Liberals at length formed one of a free

and elastic type, with the "Délégation Libérale" as an executive committee. Among their trusted leaders were Baron F. de Schickler, Professors Jalabert, Viguié, and J. Réville, Pastors E. Fontanès, Bertrand, Schulz, and Trial. It was a time of great difficulty, and Liberalism lost ground in several districts, owing to the stronger organisation and larger financial resources of the orthodox party.

The transition period came to an end in 1905, with the separation of the Churches from the state. For 33 years the only bond that in any degree united the two branches of the Reformed Church had been the connection with the state. That link being now broken, was there to be one Reformed Church, or two, or more? Was the old unity to be restored, or finally shattered? The Liberals, in their Assembly at Montpellier, were determined to make every possible effort to preserve and strengthen unity. They issued a broad Declaration of principles which might have been adopted by all parties, and they even announced their readiness to recognise the Declaration of 1872 as that of the majority of the Church, though not, of course, as a creed. Their efforts and concessions were unavailing. The orthodox party rejected all advances and proceeded to organise an exclusive and creed-bound church under the name of "Evangelical Reformed Churches of France." The Liberals formed a broad and free association open to all comers, and they named themselves "The United Reformed Churches of France."

Not all the hitherto "orthodox" churches, however, were prepared to join the new creed-bound association. Some sixty of them were strongly opposed to the exclusion of the Liberals, and, in fact, they claimed for themselves the same liberty as the Liberals had demanded. These churches, the moderate orthodox or "right centre" group, included some of the most important Protestant communities in the country, such as the Oratoire at Paris, and the churches of towns such as Rouen, Dieppe, Lille, Roubaix, Nancy, Epinal, Caen, Angers, &c. As the orthodox majority persisted in its attitude of consistent rigidity, this group was obliged to withdraw, and in 1906 they held an Assembly of their own at Rouen. Here they voted a broad Declaration of principles of the same type and spirit as that of the Liberals, they announced their intention to form a union of churches "outside and above parties," and invited all the Reformed Churches to join them and to send representatives to a new gathering at Jarnac. That little town on the Charente was the scene of a memorable meeting. The "Centre" was, of course, fully represented. The majority of the liberal churches, and three out of some 500 orthodox churches sent delegates. All the liberal churches would have responded to the invitation but for a feeling that the "Centre" did not wish them to come in too quickly. At Jarnac it was manifest that the principles of the "Left" (i.e., the Liberals) and the "Centre" were the same, and there was very great cordiality between the leaders of the two sections. A complete fusion seemed imminent, but it was not accomplished at that time. In spite of the

identity of their principles and aims, there were certain apprehensions on both sides, particularly on that of the "Centre," and it took six years to overcome these apprehensions. At length, in June, 1912, a complete union was effected. The united body comprises about 190 churches, called simply "Eglises Réformées." They are still but a minority of the Protestant churches of France, for these include not only about 500 Evangelical Reformed Churches, but also 85 Lutheran Churches (mainly of Alsatian origin), and about 125 societies belonging to smaller denominations. Paris and the neighbouring departments still form a weak point with the French Liberals, for they have only two churches (both strong ones) in the capital, and none in the surrounding district. But the prospect is bright, and full of hope for the future.

A. E. O'CONNOR.

### AN IDEALIST IN EDUCATION.

MR. H. B. GARROD was secretary of the "Teachers' Guild" from 1886 till his death in 1912. His work was inspired by a high ideal of the teacher's task, and was guided by a clear and consistent conception of the conditions and organisation which would make teachers most fully conscious of their mission and most capable of worthily performing it. He was also a man of fine literary taste and varied scholarship, and one whose singleness of aim and charm of character won the esteem and affection of all who came into contact with him. "Energy, tenacity, generosity, courtesy, modesty, all finely tempered, and, like the steady flame of his educational enthusiasm," never either "flaring" or "flickering." Such is the character given him by one who knew him well. Surely it must be worth while to attempt to grasp as a whole, in its inner spirit and its outer claims and projects, the educational ideal of such a man. A summary of it, however bald, must be helpful.

A clear distinction must be made, says Garrod in effect, between the technical preparation that makes a man fit to take his place in the commercial and industrial world and earn his living by performing some defined service for others, and the human preparation which, on the one hand, shall so train his faculties as to enable him to face the situations he meets and develop the specialised powers he needs, whatever they may chance to be, and on the other hand, shall so form his ideals, mould his affections, establish his principles and quicken his insight as to make his own life worth living to himself, and a source of worthy life to others. Both these preparations are education, the one technical and the other liberal, and the liberal education is not only the most ultimately and humanly significant—for someone must be an engineer or teacher, but everyone must be a man, and some-

Dante, Goethe's Faust, and other Lectures. By Herbert Baring Garrod. Edited by Lucy F. Garrod, with an Introductory Memoir by Geoffrey Garrod. London: Macmillan & Co. 3s. 6d. net.



one else can do our engineering and our teaching for us, but each must do his manhood for himself—but it is also the only true basis for the technical education itself. Hence the greatest misfortune that can befall education is premature specialising, with a view to the scholar's future career. Testimony is singularly uniform to the effect that the mentally and morally best equipped boy or man (here and always including girl and woman), not the one in possession of the largest store of immediately applicable information or experience, makes the best technical student or the most useful subordinate in any practical position.

Early specialising, then, being the evil to combat, we are to inquire what are its causes. They are, first, a blind and ignorant (and therefore suicidal) haste to grow rich, and second, the system of scholarships at our universities, which puts a premium on early specialising, and so corrupts our whole system of education downwards from the top. This is less pernicious in the case of the classical than in the case of any other specialised scholarships, because the study of classics does remain in some kind of relation to general human culture; since the study of language (though not necessarily of Greek and Latin) is the best single instrument for training the mind, and literature (even if in translations) is the best instrument of culture. But however widened and reformed the study of language and literature may be, it is not in itself enough. Mathematics and natural science must be added, as well as history and geography, drawing (as a means of expression rather than as an art), and where possible music. And in none of these subjects must there be any differentiating, even of stress, between the boys and girls that are to follow this or that line of study or to practise this or that profession in after life. Then, say at from fifteen to nineteen, according to circumstances, should begin the specialised and advanced study, whether of the humanities or the sciences, or whatever it may be, the strictly technical studies always following the "liberal" studies, and never being hurried on. The universities themselves may well specialise, and in particular Oxford and Cambridge would be wise not to attempt to rival the newer universities as technical schools, but to specialise on the older humanistic traditions.

But teaching, whatever is to be taught, is itself an art. After a good general human education shared by all, the lawyer will go on to study law, the doctor medicine, and the teacher teaching, as well (presumably) as the special subjects he is to teach, classics, mathematics, natural science or what not. The teaching profession will be a united whole, including the elementary school teacher and the university professor, with the status of a learned profession, that is to say, a profession which supplies a defined social want, requiring a specialised education, directly concerned with human life and human relations, rather than with appliances, and resting for its efficiency upon intellectual and moral qualifications. Such is the general scheme. Perhaps the point at which readers will be most inclined to challenge it is just the point on which Garrod laid the most constant and weighty stress. He was sceptical

about the heaven-sent teacher, but, in a certain sense, some may be inclined to retort with an equal scepticism as to the man-made teacher. Only "in a certain sense," however, for thousands of marvellously skilled and efficient school teachers are turned out every year. But are they quite of the type contemplated by Garrod? The process by which they are produced, at any rate, is very far from what he desired? Do not they specialise early? Is not their training largely empirical? Does not Mr. Garrod himself lament that their so-called "training" in college is so largely a matter of instruction in subjects? And as for the ideal to aim at, when we have gratefully admitted the value to the teacher of a little specialised psychology, and a good deal more applied physiology, are we really at all near believing that teaching is a science like chemistry, or even like medicine or law? Are we yet convinced that a knowledge of the "history and theory" of education is really the equivalent to the teacher of anatomy and *materia medica* to the physician? Apparently, too, Garrod had no misgiving as to the ultimate desirability of ruthlessly squeezing out the amateur teacher—and, I suppose, starving out the "dissenter," if I may use the term to signify the parent who should disapprove of the organised and established system of education, and should desire to commit his child to the unauthorised practitioner of education.

There is hardly a book on systematic education which might not raise questions and suggest reflections such as these, though few plead the cause so persuasively; but what gives its very special character and value to this volume is just what appears at first sight to make it "a thing of threads and patches," interesting mainly to Garrod's personal friends. Of the 386 pages of the volume, 234 are occupied by essays on Dante and on Goethe's "Faust," and 6 pages by original sonnets. These enable the reader to understand what Garrod means by "culture." He tells us that the man who loves Homer's Iliad, Dante's Comedy, the main representatives of Shakespeare's four periods, and Goethe's "Faust" (both parts, N.B.)—loves them, knows them and feels their vital bearings—is a cultured man, even if he can only read one of them in the language in which it was written. Garrod, it may be noted, was himself a linguist and read them all, as well as Cervantes, Camoens, and many others, in the original. In naming these four, Garrod does not mean to say that any or all of them are necessary. There are many means of access to the temple. Garrod himself cared more for the Greek tragedians than for Homer. Others may have other preferences. But these four suffice. And when we have seen from the essays what two of these chosen four actually meant to Garrod, and gathered from the sonnets something of what Shakespeare and Wordsworth, Michael Angelo and Beethoven meant to him also, his writings on culture and education become indefinitely more resonant and significant than if they remained suspended—mere blank forms. For there are few things more distressing than to hear people discoursing by the hour on educa-

tion without ever giving the least incidental indication that their minds have any positive contents whatever, except methods and schemes of "education." Have they ever, we ask, known the rapture of any genuine and disinterested enthusiasm for any branch of knowledge or study for its own sake? Have they ever plunged into the river and felt its living waters flow over their limbs? Or do they only know it as a place out of which they can dip water for the children's bath? Garrod is too vivid and inspired a writer ever to suggest such queries in any case; but, nevertheless, it is a singular satisfaction when reading his educational essays to be able to feel all the time that you have had long talks with him on Dante and Goethe, and know that this man can eat heartily himself, as well as feed others generously, and organise a school of cookery!

P. H. W.

## CORRESPONDENCE.

*The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.*

### DISINTERESTED MANAGEMENT.

SIR,—My original purpose in dealing with Miss Johnson's article in your columns was to demonstrate that while she attacked management, as included in the Scottish Bill, she omitted, presumably because she was unaware of the facts, to make it plain that the management referred to was a brand drawn to satisfy the demands of the Scottish Secretary. I then showed what the management was which those who wish to see it tried in natural and fair conditions have supported. It is no use to hark back, as Mr. Chancellor does, to what he calls the practical point. That is a form of controversy I have no desire to pursue. I am only concerned that readers of THE INQUIRER should, at any rate, know what management is from the pen of one who supports it, and also that we repudiate the conditions suggested by the Scottish Secretary as essential to it being tried at all; in other, and plainer words, to make it quite clear that the supporters of management are the truer guides to their own policy.

Mr. Chancellor does not face up to my figures relative to the diminished consumption in the Gothenburg Company shops. He simply rides off by repeating that I "think the way to fight alcohol is to sell it." The idea he wishes to convey, apparently, is that it is absurd to hold the view that any temperance reforms can be secured through the sale of alcohol. On the other hand, I have pointed out that the sales may be so conducted as to reduce the consumption by one-half. I submit that until Mr. Chancellor is able to show that the figures I quoted are incorrect the bottom is knocked out of his argument. Those figures prove that alcohol has been sold in such a way as to secure a very fine temperance result. Mr. Chancellor then attempts to lessen the value of



my statement, which he admits, viz., that no management town has ever gone back to private licence, by asserting in quotation marks that they have done so in spite of interested opposition. I should be glad to know the name of the town where what he describes took place, and the date on which these things happened. I think I recognise in them very old and hoary friends, but until he supplies me with chapter and verse obviously I can say nothing more than that they bear a strong family likeness to the stock samples travelled through numerous correspondence on this subject. That which relates to directors and their salaries is not permitted by law—a reply which indicates how the others can be dealt with when brought down to specific towns and dates. But assume that what he says is true. Does he mean that you can determine the character of a system by its abuses? If so, will he submit Local Veto to the same test, and will he agree, if I give him the history of a prohibition experiment, that because of similar abuses that solution of the problem should be condemned? For my own part I should never ask him to.

There is only one other point I would deal with. Mr. Chancellor "writes down" the value of the vote of the Assembly of the Church of Scotland, and says that the opinion of the Scottish M.P.'s is of much greater value. Be that as it may, I would myself prefer their opinion, but that would not enable me to assert that there was no indication in favour of management in Scotland. I myself fought a by-election pledged to support management and was returned, but I could no more represent that all my supporters were in favour of it than other M.P.'s who differ from me can assert that their supporters are in favour of Local Veto and against management. I am perfectly willing that they should have veto; indeed, I support it wholeheartedly. Our proposal would not force management upon them at all. It would only provide them with the opportunity of taking it or rejecting it by a vote in the locality. Mr. Chancellor would tie these localities up to a choice between Veto, and reduction with the retention of the bad policy of private interest; we, on the other hand, would give them the additional power of eliminating this private interest where they could not veto. And because we seek to enlarge the powers of localities to experiment towards temperance, Mr. Chancellor cries out that this is trusting the people overmuch.—Yours, &c.,

House of Commons, J. M. HOGGE.  
July 8.

[We fear that we cannot afford space for any further discussion of this subject.—  
EDITOR OF INQUIRER.]

#### HYMNS FOR CHILDREN.

SIR,—The Sunday School Association will shortly publish a book of hymns and songs for the Primary Department of the Sunday school—that is for children from five to nine years of age. There must be many simple and short hymns, songs and prayers in verse, which have never before been included in any well-known collection, or which are contained in books not

adapted for use in our schools. The Committee are anxious that the new book shall be as complete and suitable as possible, and we therefore ask your kind help in making known the following request. I should be glad if all who are interested in the work would send to me at Essex Hall their favourite verses of this kind, together with a note of the appropriate tune. It is enough if a reference to any standard book be given, if this be possible. The committee will also be pleased to receive and consider any original hymns which have not hitherto been published. Any question of copyright will of course be dealt with by the Association.—Yours, &c.,

T. M. CHALMERS, *Hon. Secretary.*  
Essex Hall, Essex-street, Strand, W.C.  
July 7, 1913.

### BOOKS AND REVIEWS.

#### THE POETRY OF MRS. MEYNELL.

Poems: The Collected Edition. By Alice Meynell. London: Burns & Oates. 5s. net.

How many years is it, if we may be permitted to indulge in a personal reminiscence, since we first read "Renouncement," which Rossetti regarded as one of the three finest sonnets ever written by a woman? We came upon it all unprepared in a little book wearing the sober dark blue livery of the Canterbury Series, "Sonnets of this Century," with William Sharp's critical essay on the Sonnet, written not far from the "sombre shadow of Ben Ledi—the Hill of God," for an introduction. This precious volume was purchased at a second-hand bookstall at a period when we bought eagerly and sometimes indiscriminately, and read anything and everything, from Homer's Iliad to the "Journal of Marie Bashkirtseff." Happy and turbulent and often tragic days were those—days when we, too, wrote endless verses and kept an interminable diary, and dreamed of fame with that delightful unconcern for the practical affairs of life from which we are ashamed to say we have completely recovered. And then, in a memorable hour, with heart beating almost to suffocation under the spell of Rossetti's "Venetian Pastoral"—

Hush! beyond all depth away  
The heart lies silent at the break of day:  
Now the hand trails upon the viol-string  
That sobs, and the brown faces cease to sing,  
Sad with the whole of pleasure . . . .

we happened upon Mrs. Meynell's lovely sonnet, and at once the blue was changed to grey, the finite perfection of a pagan joy for the endless coming short of a deathless love, the languor of satiety for the anguish of unachievement. A premonition of sorrows as yet unknown, with the accent of which nevertheless the soul seemed strangely familiar, whispered in those haunting lines. For all their sadness they lured one by a surer enchantment than even Shelley's glorious yearning, or the happy melodist of Keats

"for ever piping songs for ever new." But although their beauty was deeply felt, they could not at that time be realised in their full intensity of feeling. How can youth ever understand the full significance of that heart-broken cry, "I must stop short of thee the whole day long," or the childlike abandonment of a true and tired spirit doffing the strong will, "as raiment laid away," at the first sleep, when night gives release from pain and reunion is sought in a world beyond these shadows?

Such poetry has a peculiar quality by means of which it not only gladdens the heart with beauty, but in some subtle fashion changes the attitude towards life. As you read it you find yourself listening intently to the spiritual voice which only becomes audible "when the 'high noises' of to-day have followed the feet that made them." And it is so characteristic of Mrs. Meynell that she should love more than any paean of exultant joy the dreamful silence to which the temper of her mind is so perfectly attuned. This is how she sings "To the Beloved":—

Thou art like silence all unvexed,  
Though wild words part my soul from thee.

Thou art like silence unperplexed,  
A secret and a mystery  
Between one footfall and the next.

Darkness and solitude shine, for me,  
For life's fair outward part are rife  
The silver noises; let them be.  
It is the very heart of life  
Listens for thee, listens for thee.

The supreme goal of the poet likewise is only to be found when he gains access to the inner sanctuaries of nature where earth's divine thoughts are expressed in rue and pansies—

Silent labours of the rain  
Shall be near thee reconciled;  
Little lives of leaves and grain,  
All things shy and wild  
Tell thee secrets, quiet child. . . .

Then the truth all creatures tell,  
And His will Whom thou entreatest,  
Shall absorb thee; there shall dwell  
Silence, the completest  
Of thy poems, last, and sweetest.

And when the spring comes over the Campagna it is "with a full heart silently," colour and perfume and the dust of flowers all folded about with quietness. Almost every poem written by this rare singer has in it the hush of waters stilled at even, the note of solitariness and remoteness characteristic of a sensitive spirit which withdraws itself gently, almost imperceptibly, from contact with an alien world. You feel that she is too aware of the beauty and splendour of life to be anxious for that sort of intimacy with it that causes disturbance and bewilderment, and ultimately disenchantment. Ecstasy and glamour are not unknown to her, but they have little to do with the common illusions or the transitory loves which weave the veil of *Maya*, and deep as are her emotions she steadily holds them in check like one who carries a brimming chalice to the chosen altar with careful hands, fearful lest the fragrant wine should be spilt.



Mrs. Meynell is often spoken of as a poet whose strain is too melancholy to charm the lover of joy; but there is a kind of melancholy which speaks of happiness beyond the power of the merely light-hearted to understand.

Peace nestles close to her mournful mother,

And Hope and Weariness kiss each other.

It is the consolation of the mystic who has almost broken with the things of the flesh, but still suffers the pain of his fetters in that freer world to which the spirit has attained, and its secret is locked in the perfect cadences of "After a Parting," "Regrets," "The Day to the Night," "The Launch," "To the Body" (that wonderful poem!), "The Visiting Sea," and, of course, "Renouncement." It is the nostalgia of the infinite that oppresses her—the limitations of the physical nature, of which the straining soul in all of us is so pathetically conscious, that cause the apparent dejection: and yet the high faith in some supreme end to gain which everything is worth while, and the quiet courage of a heart that chooses self-sacrifice and relinquishes its hopes without repining, make the atmosphere in which her ideas move vibrant and luminous. There is no riotous excitement in these verses, but, then, neither is there the petulant pessimism of the wounded egoist. They express with a rare felicity and perfection of rhythm a trust too exalted for all to reach, a consciousness of the immortality of love and beauty which is the healing balm in noble sorrows. For this reason Mrs. Meynell has a message for her age which, though few there be who consider it, will bring new strength and tranquillity to every heart it reaches, and so increase the forces making for harmony and truth as against the spirit of selfishness and anarchy.

#### THE PARIS MARTYRS.

Promenades à travers le Paris des Martyrs. By John Viénot. Fischbacher: fr. 3.50; at the Paris Congress: fr. 3.00.

THOSE who know Paris know it as a city of pleasure, of artistic interests, or of intellectual pursuits. We enjoy its leafy avenues and boulevards, its fine woods and gardens, its noble buildings and its wonderful museums. We visit its churches, its monuments, and its picture galleries. Very few of us know the Paris of the martyrs, of those who have given their lives for religion in times less civilised than our own, though more earnest. In our wanderings it is probable that we have seen the statue of the Admiral de Coligny which stands in the Rue de Rivoli, outside the Oratoire. The monument which commemorates the Chevalier de la Barre also excites considerable attention, because it has been erected outside the new church of Sacré Cœur, reminding the beholder of a noble youth who was done to death by the Catholics for failing to salute a procession. Etienne Dolet, too, is known by the monument which stands in the Boulevard St. Germain. But we know little or nothing of those many other heroes whose faith and courage stood the supreme test in the glorious though violent days of old. These bold forerunners of the free

faith of to-day are celebrated in a book written by Professor John Viénot, and published for the occasion of the International Congress. It is charming in form, being beautifully printed on art paper, with illustrations of the chief places of interest. The author concerns himself with the Paris of those men and women who have died for their religion at the hands of persecutors. He describes the spots where those victims of bigotry and violence have suffered. He indicates the present situation and condition of those places of pilgrimage, and tells something of the woes of those who defended at the peril of their lives the liberty to think and to believe.

The book is not a mere haphazard series of notes on persons and places; but, while interesting in its manner, it is at the same time a work of serious scholarship by a distinguished historian. It embodies original research regarding the early history of the Reformation in France, and many little-known facts concerning the lives of those whom liberal Christians should delight to honour.

THE LITTLE WICKET GATE. By Algernon Petworth. London: A. C. Fifield. 6s.

THIS is a strange book, but a suggestive one. At first we thought it was merely an experiment in Utopian theorising; then it occurred to us that it was a description of what takes place in that Other-world region to which we belong already, though our experiences therein are only realised sub-consciously. At last the true explanation was arrived at—it is a prophesy of the future when man shall have reached another and higher stage of evolution. The people of Tifihin are our descendants, and the hero of the book, a man of wealth and title who has stumbled into their world through a mysterious little wicket gate not far from Monte Carlo, is able to contrast their habits, social institutions, moral code and appearance with those of England at the present time—greatly to our disadvantage. They are delightfully well-mannered, picturesquely dressed, terribly logical, and a little too happy. They have put an end to competition for the necessities of life, and 3½ hours' labour per day is all that is required to satisfy their physical requirements. There are no social inequalities, no property distinctions, no unemployed classes, no arbitrary laws based on the necessity of protecting forcibly what has been acquired selfishly. Altruism has become the highest and most exclusive form of egoism, and it is as natural for the inhabitants of this earthly Paradise to work for the benefit of all as it is to breathe freely the common air. But, although material well-being is secured to everybody in Tifihin, human emotion is still a disturbing force, and interwoven with a good deal of rather dry talk about education, methods of justice, duties, and amusements is a love story which has a tragic ending. This is intended to teach once more the hardest of all lessons in every stage of evolution—the lesson of renunciation. We would

advise the reader on no account to miss the chapter on "An Aristocracy of Self-Expression" which the author ingenuously recommends us to omit. It interferes with the narrative, but it helps us to indulge in a little useful theorising with Mr. Petworth's assistance.

WE are glad to give a cordial welcome to Mr. Lang Jones' volume of verse, "Songs of a Buried City," which has been published this week (London: J. M. Dent & Co., 1s. net). The contents appeared recently in our columns, and our readers will remember the refreshing novelty of the theme and the vigour of style and metrical skill which mark Mr. Jones' work. In addition there is an epilogue, which is printed now for the first time, and an archaeological note on matters Romano-British.

*Alps and Sanctuaries of Piedmont and the Canton Ticino* has been added to the re-issue of Samuel Butler's works (London: A. C. Fifield, 5s. net). It has long been known by the chosen few as one of the most delightful of holiday books, and no Alpine library, which is not confined to the solemn professional business of climbing, can afford to do without it now that it has ceased to be an expensive rarity. Nothing better than this handy edition, which includes all the original pictures, could be desired; and those who love unfamiliar paths will be well advised to take it with them this summer as a guide to the delightful region, inviting to long wanderings afoot, which lies on the far side of the St. Gothard tunnel. We should add that there is a new chapter, not included in the earlier edition, and the whole volume has been edited with an introduction by Mr. R. A. Streatfield.

#### LITERARY NOTES.

THE Cambridge University Press will shortly publish a work entitled "The Literary Relations of England and Germany in the Seventeenth Century," by Gilbert Waterhouse, B.A., formerly scholar of St. John's College, Cambridge, and English lecturer in the University of Leipzig. This work is inspired by Professor Herford's well-known volume on the literary relations of England and Germany in the sixteenth century, and investigates their nature during the century which followed. In the earlier period the literary influence of Germany upon England was stronger than that of England upon Germany, whereas in the eighteenth century the reverse is the case. The object of the present volume is to bridge the gulf which lies between these two periods.

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THE Cambridge University Press also announce a work that should be of special interest in view of the new Education Bill promised by the Government. It is entitled "A National System of Education," and has been written by



Mr. J. Howard Whitehouse, M.P., the Chairman of the education group of the House of Commons, whose labours on behalf of boys are well known. He deals in his work with the following aspects of the subject:—The co-ordination of all forms of education, reforms in both elementary and secondary schools, university reform, legislative reforms respecting juvenile labour and further education. Many other important questions are also discussed, including an inquiry into secondary schools and private schools generally, and the outdoor life and physical care of school children.

#### PUBLICATIONS RECEIVED.

MESSRS. GEORGE ALLEN & Co., LTD.:—  
Poems and Verses: Clifford Kitchin.  
THE ANIMALS' GUARDIAN:—The Under  
Dog. 3s. 6d. net.

MESSRS. J. M. DENT & SONS:—Songs of a  
Buried City: H. Lang Jones. 1s. net.  
MR. T. FISHER UNWIN:—The Land Hunger:  
Life under Monopoly. 2s. net.

### FOR THE CHILDREN.

#### THE CHILDREN OF THE RAIN.

"WET again!" growls the well-protected townsman as the grey rain veil is drawn over the land, laying the dust and giving new life to every thirsting creature. "Nasty day!" spits out a second. "Get no weather at all in this country," grumbles his sympathetic friend; "only samples, and precious odd ones, too. Jolly bad for the farmers, I'll bet." And so, in spite of all our inventions and comforts in the way of rainproof clothing, cabs and busses, taxis and trains and well-paved streets, we croak and grumble at the rain. John Plowman, however, who lives out in the country with none of these conveniences, and whose missus is the only person in the house to use an umbrella, greets you with a smile as you pass on the sloppy road, and "A lovely rain, Sir," says he. "Morning!" says my neighbour the farmer, happier than usual. "This here rain's just what us wanted, bain't it?" For he is thinking of the grass for his cattle, and the hay crop by and by; of the seeds awaking in his garden, and the fruit which, lacking rain, will remain small or fall from the tree; of the green corn, the promise of man's bread, which in the dry soil will neither grow tall and stout in the stalk nor full in the ear. "'Tis a good cleanin' rain," says the woodman as he stands dreamily in his wet jacket beside the dripping oaks, and, looking up into the branches, adds, "we can wash ourselves all over every day, but the trees must wait for the rain to get a wash down, and I guess they wants it as much as we do, and maybe they enjoys it, too."

Indeed, all green and growing things are happy in the rain. Most of all, I cannot help thinking, a group of plants too lowly to have been noticed much by the great world, too poor to bring riches to man, too

simple to do anything useful for him. But like John Plowman and the farmer and the woodman the Liverworts sing, albeit in silence, the praises of a moist and cloudy day. "Children of the Rain," we christen them with the raindrops they love so well.

Excepting a few of the commoner sorts, Liverworts are shy of the dwellings and ways of man. They haunt the woods, the streams, the mountains. They grow where the air is pure and fresh, the water clear and the land untilled. Most frail of all green things on earth, they are provided with no tough woody fibres to sustain them, and their veinless, gauzy leaves, through which a sunbeam can pass freely, are but a single cell in thickness. Yet even those minute chambers, like the rooms in our houses, are well provided with furniture and with apparatus every whit as ingenious as our lamps and clocks and looking-glasses and kettles.

This filmy structure shrivels up very quickly when the atmosphere is dry, but as readily regains its form and vitality when the cool mist wraps it round, or when the spray from the waterfall settles upon it or the rain drenches it. Water is its very life-blood, it craves nothing else. In fact, some kinds of liverwort love the water so much that they will not leave it, and have made themselves into quaint little green boats or rafts of fantastic form, fitted like our great ocean liners, as by some skilful engineer, with watertight air compartments to prevent them from sinking in the wildest storm on their pond. These have no stem to serve as a mast. Some of their relatives have given up navigation and become moored to the banks. We see them growing on the sides of ditches and on damp brick walls. Their flat green arms are lobed something like liver, a feature that has suggested the quaint and rather unsuitable name of the race. This is unfair to the majority. We do not call all flowers cauliflowers, or all people donkeys, though a few of them may be. But there!—these lovely little plants whose ethereal forms and romantic habits make amends for the fact that they bear no flowers, must, like many of us, make the best of a queer name. Botanists have improved it by turning it into Greek as "Hepatics," which is rather pretty. Sometimes they are called "Scale Mosses," a rather happy name, for, though not true mosses, they grow a good deal amongst them, and are very moss-like in appearance; while their small neat leaves may often be observed fitting closely upon one another like the scales of a fish.

Man is said to be distinguished from the lower animals by his ability to stand erect on his hind legs, which none of them can do properly, not even a chimpanzee. So that the best praise we can give anyone is to call him "upright." But mankind is also distinguished from all other races in the animal kingdom by the pleasant custom of wearing clothes. These two important accomplishments go far towards making us honourable in our own eyes. Now note: it is these very same accomplishments that distinguish our modest little friends of the cascades and the rock crannies. They were the first among plants to learn the difficult art of holding

themselves erect, and the first to clothe themselves with leaves. In so doing have they not covered themselves with glory? At the beginning of their long history they were probably only small plates or bands of green matter. We know of one which lives in South African ponds which has made a brilliant experiment. Unable to get as far as leaf-making, it has taken advantage of the support the water gives it, and has twisted the ribbon of green which serves as foliage in a graceful spiral from root to tip, and so stands enwreathed in a delicate gown.

But it was the land Hepatics which hit upon the triumphant idea of a real stem and branches bearing true leaves.

As we often say, we should like to know who invented the alphabet, and so made it possible for all the books in the world to be written. We should like to build a Children's Library in his honour in every town and village. Or who was the first man to grow corn? We would make him a mountain loaf for a monument, and have a national breakfast on it afterwards. Without bread what would become of us? Without stems and leaves what would become of the trees and flowers? We should have no trees, we should have no flowers, had not the great discovery of the leaf-bearing stem been made by some frail little Liverwort that lived ages ago, nameless and unknown in the lonesome marsh or on the mist-girdled mountain; a tiny adventurer that dared to have a new thought, and dared to do something which had never been done in the world before.

Green as a rule, the Liverworts are in some instances dressed in carmine or violet or purple foliage, copper-coloured or brown. Children of the rain, their skill in storing the precious drops is fascinating to study. Some mould their leaves into perfect microscopic cups. Others fold them so that they may retain a film of water between the two layers—a real water-sandwich! A frequent device is to form still smaller underleaves which help to gather round the plant a drapery of moisture. Others again send rootlets out into the air to absorb the vapour. Most astonishing of all, perhaps, is the device of Feullania, the metallic-looking creeping plant which makes the purple-brown patches on the stems of oak trees and on rocks. Though you must use your spy-glass to clearly distinguish the tiny round leaves, every one of them is fitted with the neatest little water-bottle you can imagine. Ah, so small that I daresay one drop of rain would fill a hundred of them. So small that if you hold them upside down the water does not come out. That is convenient for other people than the plant, since it often happens that in this minute tank a marvellous little creature called a Rotifer takes up his abode, building around himself, brick upon brick, a tower from which he whirls his feathery arms and sweeps the infinitesimal fishes into his mouth.

Oh, what a wonderful world it is, isn't it? How many beautiful creatures in it we had not thought of! What masterpieces of cleverness! What lovely forms and dresses! And just where we least expected to find it—on a mud bank, in a bog or stagnant pool, or on some high forbidding



rock—are these fairies among the plants to be found. Search for one of them for yourself, take it home and lay it on the window-sill to dry. Presently you will hardly believe that the shrivelled brown thread was ever a living plant. Fold it in a piece of paper, and, dating it, put it away in a box or between the pages of a book. A year after, or ten years, if you do not forget, take the tiny shred out of its wrapping, and offer it a raindrop. Is it a goblet of magic wine? Like the soul coming back into an ancient mummy the semblance of life returns. The plant awakes again at the touch of that kind power that gave it its being at the first. There is movement in its limbs. They lose their stiffness and straighten themselves. The leaves expand and recover their original greenness. The plant is once again as beautiful as when you gathered it!

We talk of forgetting, but where love is there is no forgetting. The Liverwort and the Raindrop love one another. Therefore they have the undying secret between them of life and loveliness.

H. M. L.

## MEETINGS AND GENERAL NEWS.

### CONFERENCE OF SOCIAL SERVICE UNIONS.

#### DISCUSSIONS ON THE LIVING WAGE.

ANOTHER of these delightful gatherings has come and gone. The numbers this year were greater than last, in spite of official misgivings, very many names were sent in during the last fortnight, so that instead of the whole totalling 228 as was the case last summer, there were 312 present during some part of the proceedings, and the great majority of these remained for the whole week. All the ten denominations whose names are on the roll of the Conference were represented, and there was besides a considerable number of persons who did not mention to which one they belonged. Of those in the original lists 77 were adherents of the Established Church, 38 were Friends, and 33 called themselves Unitarians or Liberal Christians or Free Catholics, while representatives of other communions were severally under or over 20. But during the week our numbers mounted up to 55, and 16 new members were added to the National Conference Union for Social Service.

A very pleasant feature of the gathering was the large number of young men. Several came from Ruskin College, at the urgent instance of Dr. Gilbert Slater, the Principal; there were also residents of Woodbrooke, members of adult schools and of the Workers' Educational Association, and at least one candidate for Parliamentary honours. For the greater part of the time the weather was all that could be desired, and there was great demand for the tennis courts, and besides the innumerable walks and talks on the terrace, many impromptu meetings were held under the trees on the lawn, especially in

one delightful corner where Mr. Wicksteed on most afternoons read "The Recluse" to a large group of appreciative listeners.

Since last year, too, there have been many improvements at The Hayes itself; the paths have been widened, the garden is brighter with flowers, and the catering has altered very materially for the better. The warm thanks of the Conference were deservedly voted to Mr. Crossley and his staff, but the success of the general arrangements was mainly due to the zeal and energy of Miss Lucy Gardner, the secretary, whose wit and wisdom were acknowledged on all hands to be the dominating influence.

Turning to the special work for which the Conference was gathered together, it was undoubtedly very strenuous. Each session began with a lecture, followed by questions and discussion, in which the interest was sustained to the end in a remarkable degree. Last year's report, entitled "Converging lines of Social Reform," was a valuable record of the addresses given on "The Life of the Worker," and it has been decided to publish those of this year. The subject "The Industrial Unrest and the Living Wage" was, of course, a very "live" one, and everyone showed a keen desire to learn what they could about it from the best possible teachers. These were, indeed, so good that more than once, after the heckling process from which they had triumphantly emerged, one felt inclined to ask if there was anything about the subject they did not know.

High-water mark was reached at once, on the first evening, by Professor Urwick, who spoke on "The Standard of Life," and the keynote of the Conference was struck by Mrs. Creighton, who was in the chair, when she said that we were met as Christians to face this great social problem, and to try to apply the standard of Christ to the business relations of the present day.

The Sunday arrangements were the same as last year; people had their own services in the morning, and in the afternoon all gathered together in the Conference Hall to hear addresses from Bishop Kempthorne, of Lichfield, who took the place of Bishop Gore (unhappily absent on account of illness), the Rev. J. M. Lloyd Thomas, and the Rev. Vincent MacNabb, O.P., of Leicester. It is intended that these should be included in this year's report, where they will be found well worth studying, but it may be said in passing that Mr. Lloyd Thomas's impassioned plea for a reconsideration of spiritual values made a profound impression. On the other mornings various devotional meetings were held, and no one who was present with the Friends can ever forget the beautiful words there spoken. But as the week went on the desire on the part of many members of all communions, except the Roman Catholic, became more insistent for an opportunity of worshipping together, and on Friday evening, before the last lecture, Dr. Carlyle invited all who would to join in a service of prayer and intercession in the Conference Hall. A high religious tone was manifest throughout the Conference alike in the utterances of the public speakers and in many of the private conversations among groups of friends. One could not but feel it an

indication that an age of faith was indeed returning, and that the fundamentals of religion were becoming a living power in the hearts of men. This was shown also in the unofficial meetings that took place, such as the one called to consider the spiritual significance of the Women's Movement, and another on the aims and methods of the Collegium. This its President, the Rev. W. Temple, headmaster of Repton, described as an experiment towards the corporate study of the Will of God for Modern Life; it is inter-denominational, and, though as yet only a small body, has sympathisers and associates in many parts of the world.

It is quite impossible adequately to summarise the lectures and discussions on the Living Wage, but the arrangement of the subject, beginning on Monday morning with the causes and characteristics of industrial unrest by Dr. Carlyle, and ending on Thursday and Friday with detailed statements of what had actually been accomplished by legislative action in the direction of a minimum wage in this and other countries, was felt by all to be the best that could have been devised. The danger of confounding earnings with income was forcibly pointed out by Mr. Wicksteed on Tuesday morning, but the imperative need for some means of raising the standard of life among the poorest classes of the workers was amply demonstrated by Mr. George Shann and others. Dr. Gilbert Slater introduced the subject of trade unionism, and the advantages and disadvantages of various methods of co-operation and co-partnership were discussed by Professor Macgregor, of Leeds. Mr. Pember Reeves was unable to fulfil his engagement to speak on the Wages Boards of Australia, and his place was taken by a lady who reversed the part of Balaam, and gave the Conference a scathing criticism of the results of his vaunted legislation. The balance was, however, restored by Mr. Mallon in the evening when he described the actual working of the experiment in England, and showed what blessings had come in its train. It is evident that in the worst paid industries a minimum wage, fixed by law, is absolutely necessary, as a foundation for the raising not only of the comfort but the character of the workers, and it has been proved that, when carefully fixed, the trade can bear it. Miss Constance Smith in her brilliant address on Friday morning surveyed the world "from China to Peru," and gave a most lucid and interesting account of the legislation in progress in different countries with the object of securing a more just remuneration for the worker.

Canon Scott Holland, editor of *The Commonwealth*, found a congenial theme in the final address on "The Kingdom of God and the Living Wage," and though all would have preferred to hear such a born orator speak rather than read, his words on the need for faith in an ideal purpose without which progress would be but a blind growth, and his injunction to all to give themselves to the service of the Kingdom of God which is growing up within society here and now, were a fitting close to the discussions of the week.

Of greater moment, however, than the



amount of knowledge of social and economic science gained by the members of the Conference was the sense of the breaking down of barriers between men and women of differing creeds. This was felt even more than last year, and one practical outcome was the gathering together of geographical groups of those willing to work in their several localities. Liverpool has already led the way by the formation of a representative Inter-denominational Committee, and the Manchester members of the Conference, under the chairmanship of Canon Anson, and the Birmingham members under that of Mr. Lloyd Thomas, made arrangements for work on similar lines. If this can be accomplished, it will surely be a step towards what we all desire, the leavening of the civic life with a higher ideal of Christian citizenship.

It is not intended that this Inter-denominational Summer School shall continue as an annual function, but the Committee decided that one more, at all events, should be held, and The Hayes was secured for the week ending June 27, 1914.

C. G.

### DR. SAMUEL ELIOT ON THE WORK OF THE MINISTRY.

IN his presidential address delivered at the annual meeting of the American Unitarian Association recently Dr. Eliot paid an earnest tribute to those ministers in the fellowship—the great majority—who “are committed to the ways of modest, self-reliant Christian service.”

“They seek,” he said, “no factitious aids to success, but rely upon the persuasiveness of right living, honest speech, and unselfish devotion. They labour and endure in the strength of the conviction that the ends to which their lives are consecrated are of the most supreme importance in the world. Never, until the day when the secrets of all hearts shall be revealed, will it be known to what an extent such ministers in all communions have been the guardians and inspirers of all that is best in the life of the nation. It is the crowning glory of your Association that its work and the challenge of the opportunities it offers have kindled in many a heart these inextinguishable and communicable fires. I venture to believe that there is nothing that this perplexed generation more fervently needs than such personalities—ministers who are at home in their environment, sensitive to the thought of their own generation, to the need of their own community; prophets who can interpret the signs of the times; men trained not in some cloister or some corner of the world’s affairs where they grow incapable of the large and comprehensive view, but so instructed that they understand the dimensions, the complexity, the delicate adjustments of the modern world, and are prepared to apply themselves to its redemption. Never in human history was there such a cry from the heart of the world for the moralisation of industry, for the upbuilding of higher ideals of family life and social intercourse, and for the interpretation of spiritual truth into the language of the present; and never was it so clear that the answer to such a call is in the principles of a

rational Christian faith and their application in practical experience. . . . What we need, above all else, is the spiritual power which will drive us out of our sterile individualism, our small use of great things, into collective efficiency. We need to be led out of the shallows of religious experience into the mystery and romance of the spiritual deeps. I am much more concerned that we should develop spiritual ardour and prophetic foresight than that we should gain great endowments and splendid equipment. We are a people who have voluntarily dispensed with mediating priests and elaborate forms in order that we may deal at first hand with our Creator. Our orders have been given us direct. They are plain and explicit. We are to free ourselves from our superficiality, from our incoherence, from our indifference. We are to forget our petty grievances and our provincial prejudices. We are to take up our special tasks with greater seriousness, with alert attention, with co-operative loyalty. We are to have so large a sense of our duty that we shall discover the divine sanctions and supports behind each little effort for the advancement of justice, peace, and good-will. We are to nourish the springs of life by contact with the eternal sources of power and then to apply that power in the service of our own day and generation. We are to learn how to abound in friendship, in mutual consideration, in generous self-forgetfulness. We are to work out in practical serviceableness what God works in us to will and to do.”

### THE INTERNATIONAL CONGRESS IN PARIS.

#### LATEST ARRANGEMENTS.

WE find from the French programme, issued this week, that there has been a re-arrangement of the hours of meeting. The previous announcement in the English programme is thus cancelled.

The proceedings will begin on Wednesday evening at 8.30, and on other days the sessions will be held at the following hours: Thursday, 9 and 3; Friday, 9 and 4; Saturday, 9, 3, and 8.30; Sunday, 10 and 8.30; Monday, excursion to Chantilly. Members of the English party who have booked through Messrs. Cook & Sons, will thus have the whole of Tuesday free.

Correspondence for Dr. Eliot, Dr. Wendte, the secretary of the Congress, or for any members of the American party, if addressed to Essex Hall, Essex-street, Strand, London, W.C., will be forwarded to them immediately on their arrival in London this week-end. Dr. Wendte, secretary of the Congress, arrived in London yesterday (Friday) evening, July 11. He will be at the St. Ermin’s Hotel over the week-end. Dr. S. A. Eliot, the president of the American Unitarian Association, and Mrs. Eliot, who are already in England, have been spending a few days in Devonshire.

The reception by Sir Edwin and Lady Durning Lawrence will be at Essex Hall on Monday from 4 to 6.30, instead of at 13, Carlton House-terrace, as previously announced. Guests who have not received a notice to this effect are asked kindly to note the alteration.

### AMERICAN PREACHERS IN LONDON.

Services have been arranged for Sunday, July 13, as follows:—

Essex Church, Kensington, 11 and 7, the Rev. Samuel A. Eliot, D.D. (Boston).  
Hampstead, Rosslyn Hill, 11.15 and 6.30, the Rev. Frederick R. Griffin (Montreal).  
Finchley, Granville-road, 6.30, the Rev. M. G. B. Pierce, D.D. (Washington).  
Highgate, Highgate Hill, 11 and 7, the Rev. L. W. Mason, D.D. (Pittsburg).  
Ilford, High-road, 7, the Rev. G. R. Dodson, Ph.D. (St. Louis).  
Kentish Town, Clarence-road, 11 and 6.30, the Rev. T. J. Horner (Attleborough).  
Lewisham, High-street, 7, the Rev. E. S. Forbes (Boston).  
University Hall, Gordon-square, the Rev. W. H. McGlauffin, D.D. (Chicago), 11.15; the Rev. W. D. Simonds (Oaklands, Cal.), 7.  
Wandsworth, East Hill, 11, the Rev. M. D. Shutter, D.D. (Minneapolis).  
Wood Green, Newnham-road, 11 and 7, the Rev. H. C. Parker (Woburn).

### THE CASE OF THE VAN BOY.

NOBODY any longer defends the system which allows boys on leaving school to dissipate their slender store of knowledge and character by hanging for their most impressionable years from the tail of a van. The report (issued on Saturday last) of the Departmental Committee on the “Hours and Conditions of Van and Warehouse Boys” will be received with general approval, and will, we hope, not have to wait too long until it receives legislative sanction. The following are the chief recommendations:—

(1) That powers should be given to local authorities (in London the London County Council, and elsewhere the borough or district councils) to frame by-laws to regulate the employment of all van-boys under 18 years of age.

(2) That no boy under 16 years of age shall be employed before 6 a.m. or after 9.30 p.m.

(3) That no boy under 18 years of age shall be employed for more than 70 hours, inclusive of meal times, in any one week, and that this regulation shall apply to boys employed on vans belonging to shops as well as to all other van-boys.

(4) That there shall be allowed to every such boy not less than 1½ hours per day for meals or absence from work, provided that if a boy be not employed for more than eight hours on any particular day it shall not be necessary to allow more than one hour for meals on that day.

(5) That there shall be allowed to every such boy the public holidays usual in his district, provided that, if his services are required on any one of these days, he may be allowed some other day instead.

(6) That every employer shall be required to keep a card or other record showing the hour at which the boy commenced and ceased work each day, and the times he has been allowed for meals; these records to be available for inspection when required by the officers of the local authorities.



## WOMEN ON LOCAL AUTHORITIES.

THE Women's Local Government Society has issued a leaflet which shows that the number of women serving on local authorities increases steadily, though slowly.

The greatest increase is in the number of women Guardians, of whom there are now 1,536 in England and Wales, as against 1,325 a year ago. The total number of Guardians is about 25,000, so women form rather more than 6 per cent. of all the Guardians, not a large proportion. The recent increase is in part due to a special effort made by the Society from last November onwards to arouse interest within the area of those Poor Law Unions which had no women on the Board of Guardians. These Unions numbered 235. They were mostly rural, and it was therefore fitly urged that women were wanted, not only for the best administration of the Poor Law, but also as Rural District Councillors for the sake of better sanitation and housing. This April in fifty-five of the areas in question one or more women were elected.

The secretary, Miss Berry, has prepared a complete typed list of the women guardians in England and Wales, with their addresses, information whether or not elections are triennial, &c. The Society is indebted to the Clerks to the Guardians for their courtesy in supplying information as to the election of women as rural district councillors and as guardians. The Society asks the aid of the press in appealing to the public for information as to elections of women as parish councillors. The numbers of parish councils in England and Wales being 7,213, the cost of conducting a systematic inquiry is more than the society can afford, and there are no official returns.

## JOHN POUNDS HOUSE.

MRS. ROGERS writes from St. Simon's-road, Southsea :—

"Will you allow me a small space in your paper in which to thank all those kind friends who have so generously helped the committee of the John Pounds Home to send out a balance sheet in their new report, showing the sum of £2 6s. 9d. in hand. This is not a large sum, but we are free of debt, so hopeful for the future. Without any special effort upon our part, except conscientious care for the training and good of our girls, the Home has become an important institution in Portsmouth, and more girls apply for admittance than we are able to take—we cannot comfortably exceed 18 in number. More assistance is received locally than formerly, but the Home being in the hands of Unitarians makes the majority of benevolent people stand aloof, and for this reason we are compelled to ask assistance from those of our own faith. During the past year we have had occasion to mourn the loss of several generous friends to whom we seldom appealed in vain for assistance when needed, and it is earnestly hoped that all interested in this work of enabling helpless girls to help themselves will endeavour to obtain for us more subscribers. At the present time funds are needed, and we are combining with the annual public meeting a sale of work, to be held in the Home on

July 24 at 3.30 p.m. Friends are earnestly asked to assist, either by attending or sending some gift of work, cakes, or anything useful for the sale. Old clothing is very welcome."

## NEWS OF THE CHURCHES.

**Special Notice to Correspondents.**—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

**London: Kilburn.**—The Rev. Charles Roper, B.A., who has been minister at Quex-road, Kilburn, for nearly eight years, has sent in his resignation, and will terminate his ministry there at the end of September.

**London: The Lay Preachers' Union.**—The monthly meeting of the Union was held on Monday, June 30. After the Reading Circle a sermon was preached by Miss M. Francis from the words, "And the door was shut." Various methods of dealing with the text were then considered, the Revs. W. H. Drummond and J. A. Pearson, Misses Fitzsimmons and Withall, and Messrs. Colyer, Greenfield, Ross, Tarrant, and Wilkes Smith taking part in the discussion.

**The Eastern Union.**—The annual assembly of the Eastern Union of Unitarian and other Free Christian Churches was held at Cambridge on Wednesday, July 9. Considering the wide area covered by the Union, and the absence of many members of the Cambridge congregation during the long vacation, there was a good attendance. The proceedings began at 12 o'clock with the annual business meeting held in the Assembly Hall, Downing-street, the President, the Rev. E. W. Lummis, in the chair. The Rev. A. Golland, of Ipswich, read the committee's report of the year's work. The reports of the treasurer, the Sunday-school secretary (the Rev. R. C. Hawkins), and the Postal Mission (Miss S. S. Dowson) were also submitted. It was said that there had been more activity and sense of fellowship among the churches during the past year than usual owing to the visits paid by the President. The officers and committee were re-elected, including the Rev. E. W. Lummis as President for a second year of office. A cordial welcome was given to the Rev. W. H. Drummond who attended as the representative of the National Conference. In his reply Mr. Drummond dwelt specially upon the value of the work done by the small country churches, and of lay preaching when it can be organised with a proper system of training. He suggested that the lay preachers in the Union might be enrolled and some training for the work carried on by correspondence under the guidance of Mr. Lummis. Luncheon followed, when several guests were present, including the minister of Emmanuel Congregational Church, and Mr. Israel Abrahams, the University Reader in Rabbinical literature. The toast of the Union was proposed by Mr. Stratton, Fellow of Emmanuel College, and responded to by Mr. Stevens, of Norwich. Mr. L. N. B. Odgers, of St. John's College, proposed "The Visitors," and Mr. Abrahams and the Rev. W. H. Drummond replied. During the afternoon parties were conducted round the colleges by members of the University, and at 5 o'clock service was held at the Assembly Hall, conducted by the Rev. W. H. Drummond.

**The Ministerial Fellowship.**—There was a record attendance at the fourteenth annual meeting, held at the Memorial Hall, Man-

chester, on Wednesday, 2nd inst. The President (the Rev. Jas. Harwood) occupied the chair, and delivered the presidential address in moving the adoption of the report and accounts. These showed that £49 had been paid in benefit during the year and £90 in benevolent grants, while a further investment of over £100 had been made, bringing the capital savings up to £700. The report expressed satisfaction that representations which had been made to the National Conference Committee as to desirable changes in the methods of the Ministerial Settlements Board had been carried into effect, and the hope that the work of the Board would consequently give more general satisfaction and be supported by ministerial brethren generally. Eleven new members were elected, bringing the number on the roll up to 215. Resolutions of regret at the death of the Revs. W. Mellor and Geo. Evans, and of sympathy with a number of members who had been laid aside through illness, were adopted. The Rev. Chas. Hargrove was elected President, and the Revs. Dendy Agate and C. J. Street re-elected as treasurer and secretary respectively; the Revs. J. Crowther Hirst, T. P. Spedding, and J. M. Bass were elected as new members of committee, and Mr. Arthur E. Piggott and the Rev. W. G. Price re-appointed as auditors. Representatives were chosen for the Ministerial Settlements Board, the Committee on the Supply of Ministers, and the Joint Committee for Revising the List of Ministers. The representatives on the last-named body were instructed to support the proposal that a lay worker, as a rule, should, before being placed on the list of fully accredited ministers, be required, not only to have served satisfactorily for three years, but also to pass the prescribed examination. A recommendation to the Advisory Committee was also passed that no one should be approved as a lay worker until he had attained the age of 25 years at least, or have his term of service before that age reckoned in considering the advisability of placing his name on the ministerial roll. The sum of £60 was transferred to Benevolent Fund account, and certain grants were made, the balance being placed at the disposal of the committee. A paper was read by the Rev. W. Whitaker on "The Ministry and the Labour Movement," and an interesting discussion followed.

## NOTES AND JOTTINGS.

"THE HAPPY WARRIOR."

Mr. Asquith made an apt comparison in the House of Commons on Monday between the late Mr. Alfred Lyttelton and the "Happy Warrior." A writer in the *Times*, who evidently knew Mr. Lyttelton intimately, brings out very sympathetically those leading characteristics which make the application of Wordsworth's lines to him so appropriate. "All will remember his endearing manner," he says, "that seemed almost to partake of the nature of a caress and was equally captivating to age and youth, to high and low, to women and to men. They will see again the sparkle of his merry eye and hear the shout of his joyous laughter. They will picture once more the virile grace of his figure, loosely knit, but eloquent of sinews and muscles well attuned, his expressive gestures and swinging gait. They will measure the quality of his mind, moderate and well-balanced in its inclinations, emphatic but not



censorious in its judgments. They will think of his high and unselfish character and of his honourable and stainless life, and, as he passes into the land of silence and becomes a shadow among shadows, they will reflect with a lifelong pride that they knew and loved this glorious living thing while he shed a light as of sunbeams and uttered a note as of the skylark in a world of mystery, half gladness and half tears."

#### THE DOCKING OF HORSES.

Some instructive films were being shown at the New Gallery Cinema exhibition a week ago illustrating the method of "docking" horses, and one was glad to hear the lecturer speak in no unmeasured terms of the cruelty and stupidity of this common practice. Pictures were thrown on the screen of beautiful animals with long sweeping tails, and without, and there could not have remained any doubt in the minds of the audience as to the advantages, from the point of view both of appearance and comfort, possessed by the former over their mutilated companions. The subject is fully dealt with in one of the admirable papers which have been reprinted in "The Under Dog" (price 3s. 6d., in paper covers 2s.), by Mr. Sidney Trist, editor of the *Animals' Guardian*. The writer, Mr. J. Halliwell Hurndall, M.R.C.V.S., points out that this cruel operation involving much pain to the horse, and an ugly disfigurement which is repulsive to all lovers of beauty, is carried out by men who have no knowledge of anatomy or surgery, but who lightly take upon themselves a task that calls for the greatest care on the part of the experienced veterinary surgeon. A Bill to render the docking of horses a subject for legal penalties is now before Parliament, and it is hoped that, with the necessary provisions for the performance of the operation where surgical requirements render it necessary, it will be passed before long.

#### THE NEW BEDFORD COLLEGE.

The students of Bedford College have now found a new home in the stately buildings, surrounded by spacious lawns and goodly trees adjoining Regent's Park, which were opened by the Queen last Saturday. The College began with 193 students over sixty years ago, and has now 400 students. In the new buildings there will be room for 90 residents. This is a sufficient indication of the way in which the demand on the part of women for the same educational facilities as men has grown, although, as Miss Tuke, the Principal, points out in an article in the *Daily News*, these facilities are chiefly sought by the women who must make their way in the world and equip themselves for a career. "The parents who can afford leisure for their daughters still are apt to condemn learning for them as something beneath their notice or likely to damage them in the marriage market." But the College student knows what she has gained, and does not only look back upon her undergraduate days as those in which she has been the most happy, but often as those in which she has found the most good. "She has waked to the realities of life. She has—for the first time,

perhaps—learned in how many ways men and women may differ from one another in faith and thought and action and yet desire the same good. She has found out that it is more important to think rightly than to wear a smart hat. She has—in short—begun to put a true value on the things of life."

#### INDEPENDENCE DAY IN LONDON.

Mr. F. Herbert Stead wrote to the *Times* a week ago correcting the statement that the idea of turning July 4 into an Anglo-American festival originated in the brain of the late Mr. W. T. Stead. He explains that it originated with the Browning Settlement, which in the first year of its existence resolved to celebrate July 4, not merely as the anniversary of American Independence, but as a demonstration of desire for the unity of the English-speaking world which it seemed was likely to be realised by the essentially English principles vindicated in the American Declaration of Independence—the principles of, namely, local freedom and federal union. Mr. W. T. Stead presided, and wrote something about the celebration in the *Contemporary Review* in August, 1895.

\* \* \*

"I MAY add," continues Mr. Herbert Stead, "that in the following year, in 1896, for the first time in history a British statesman, Mr. James Bryce, was invited to the American banquet. So July 4 became a British festival. Every year since the glorious Fourth has been celebrated in Browning Hall, and my brother, whenever he could, presided. At first derided by 'practical men' as a Utopian fad, in a very short time the idea of Anglo-American unity was in turn decried as a mere platitude not requiring annual demonstration. The Browning Settlement now celebrates the glorious Fourth as a demonstration of desire for the unity of the whole world; and this very night the first annual meeting of the World-Friendship Society is held at the Settlement."

#### FÊTE DES OISEAUX.

It is a charming idea, that of the Fête des Oiseaux, recently celebrated at Stavelot, in Belgium, and one which must appeal to us all. A large crowd of children, says the *Animal's Guardian*, accompanied by school masters and school mistresses, collected in a field adjoining a wooded landscape, and, at a given signal, released thousands of birds from cages. These birds are bought from bird-catchers during the autumn and are fed throughout the winter. At the return of spring they are given their liberty, amidst shouts of delight from their young protectors. Songs, too, are sung in honour of the birds and Nature. A few years ago the Belgians instituted the Fête des Arbres, which has done much to inspire children with a love of forests and forest life.

#### THE MAGNETISM OF GEORGE ELIOT.

Mrs. W. K. Clifford writes very charmingly and sympathetically of George Eliot, whom she came to know in the later years of the latter's life, in the *Nineteenth Century* for July. Mrs. Clifford paid her first visit to the Lewes's at the Priory,

North Bank, St. John's Wood, shortly after her marriage, but not until permission had been asked to bring her by her husband, for invitations to join that exclusive circle were usually only given to men, and "the ladies were not wanted." Some pity mingles with our amusement as we read the description of that trying ordeal, and the "fearful chair," drawn up close to the place where the hostess always sat which was kept for the "first-time visitor." This was "before the democracy had risen; there was greater separation of class than now, rank and fashion kept more closely to their own, and there was dignity among the learned folk; they did not frisk round to evening parties, but sat in their studies and avoided frivolities, to which, it might be added, they were seldom invited."

\* \* \*

GEORGE ELIOT received the reverent homage of her guests like a high priestess, and even the taking of tea appears to have been invested with solemn significance. The talk was of a very intellectual order, and calculated to strike terror to the heart of those who were not equal to it, for the subjects had a wide range, and there philosophy was largely discussed. But the kindly expression of her wonderful face gave courage to the scared newcomer, and if ever you were so fortunate as to gain a special hand-clasp, or even, like Mrs. Clifford, the touch of her beautiful hands on your hair, it could never be forgotten. The fascination and magnetism of this remarkable woman, with her curious likeness to Savonarola; the "exquisite thrill that went through you at the sound of her low measured voice, at the sight of her little generally undeveloped smile, like a fitful gleam of pale sunshine, was beyond all description, and had the effect of making you feel that there was nothing in this world you would not do for her, and that to be with her, even on one of those rather terrible Sunday afternoons, for a single hour, was a great achievement in your life." "She had a wonderful personality," Mrs. Clifford adds; "something indefinable looked out of her grave eyes and lurked in the fleeting smile; some knowledge often seemed to be waiting behind them that she would fain use to help you, to give you pleasure, but that she held back for some wise reason she could not yet make known to you; meanwhile, she gave you understanding and sympathy, and, if you needed it sorely, tenderness."

#### PROFESSOR PETRIE'S EGYPTIAN COLLECTION.

By the public-spirited action of Professor Flinders Petrie, the University of London was given the option of taking over for the Department of Egyptology at University College his Egyptian collection, now being exhibited, at a price that merely recoups his expenses. This sum, it is stated by Mr. Rupert Guinness, M.P., hon. treasurer of the University College Equipment and Endowment Fund, has been raised by the generosity of a number of subscribers, and accordingly a collection that has taken thirty years to form, and on which Professor Petrie has expended enormous labour, will be placed permanently in London.



## OUR CHESS COLUMN.

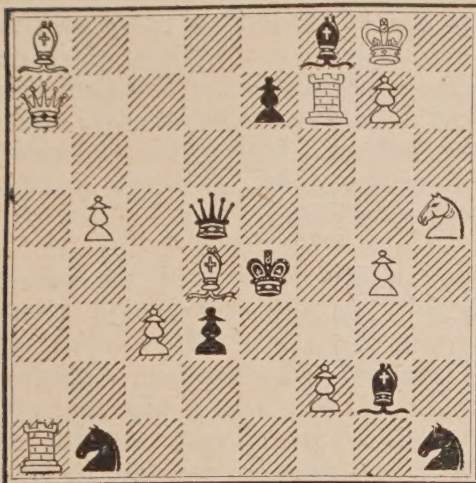
SPECIALLY CONTRIBUTED  
By PHILIP H. WILLIAMS, F.C.A.

JULY 12, 1913.

All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

**PROBLEM No. 14.**  
By PHILIP H. WILLIAMS.

BLACK. (8 men.)



WHITE. (12 men.)

White to play and mate in two moves.

**SOLUTION OF No. 12.**

1. Kt. B5 (key-move).

Correctly solved by the Rev. J. Wrigley, R. E. Shawcross, W. E. Arkell, E. Hammond (also No. 11), G. Hare-Patterson, A. J. Hamblin, W. T. M., Jessie Coe (also No. 11), E. Wright, the Rev. B. C. Constable, W. Clark, the Rev. Geo. Pegler, G. B. Stallworthy, W. Coventry, Arthur Perry, F. S. M. (also No. 7), Percy Grimshaw, T. C. (reply next week), G. Ingledew.

No. 14 was a very difficult problem to construct, but it is probably fairly easy to solve. The chief feature seems to be the unusual effect of discovered checks. The variety is complicated, but the construction is rather clumsy.

As to three-movers, perhaps my solvers will kindly say if they would like to tackle a few specimens now and again. I do not want to tax readers during the hot summer months which we may get, but perhaps the longer problems may please. I will be guided by the majority in deciding whether such should be given occasionally.

Our No. 12 has been much admired. Here, again, it is a case of heavy and clumsy construction, but the brilliance of play quite mitigates its weaknesses—and in a far more apparent manner than with No. 14. There are some who say a good problem should never have more than about 16 men. But it is extremely difficult to secure originality and interest, and, above all, variety under such conditions. After all the science of problem construction is enormously exploited to-day, and there is always an increasing risk of treading paths already much worn by others. Games are of course in a totally different category, since their "construction" is more or less a chance. There are two intellects conflicting, and consequently the deadly accuracy found in a good problem is as a rule wanting in a game. One or other of the players (in the case of a game having a definite result) must have played weakly somewhere, whereas in problems, the defeat of Black is an axiom. Thus it may be fairly argued that the moves in a problem are as near to perfect chess as they can well be. At all events the situations are widely different in character from those in a game. For some reason many do not care for problems on this account. Such players miss an enormous amount of beauty in consequence.

## UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

Morning, 11.15. Evening, 7.

July 13.—Morning: Rev. Dr. W. H. McGLAULIN, of Chicago, General Superintendent of the Universalist Body in America.

Evening: Rev. W. D. SIMONDS, Minister of the Unitarian Church, Oakland, California.

„ 20.—Rev. HAROLD RYLETT, of Tenterden.

„ 27.—Rev. HAROLD RYLETT, of Tenterden.

NOTE.—The Preachers on the 13th are delegates from America to the International Liberal Religious Congress to be held in Paris in July.

## White Star Touring Club

(President: Mr. WM. CARTER, Parkstone)

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## PROGRAMME FOR 1913.

Tour.	7	July 18, INTERLAKEN	£9 9 0
		Hon. Conductor: Mr. T. W. MARGRIE.	
	8	Aug. 1, MONTREUX	£8 0 0
		Hon. Conductor: Rev. R. B. MORRISON.	
	9	Aug. 1, LUGANO	£9 9 0
		Hon. Conductor: Councillor A. M. JARMIN.	
	10	Aug. 16, LUGANO	£9 9 0
		Hon. Conductor: Mr. WM. CARTER.	
	10a	Aug. 22, MONTREUX and ZERMATT, one week at each	£10 0 0
		MONTREUX only, 14 days	£8 0 0
		Hon. Conductor: Councillor W. J. ROYSTON.	
	11	Aug. 29, INTERLAKEN	£8 12 6
		Hon. Conductor: Rev. T. P. SPEDDING.	

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